Millenial Star

Today and Tomorrow

March 1945

"We shall not leave them a single element of military power or of potential military power, but I should be false to the very elements of my religious and political convictions if I should ever relinquish the hope and even the faith that in all peoples, without exception, there lives some instinct for truth, some attraction towards justice, and some passion for peace, buried, it may be, as in the German case, under a brutal regime. We bring no charge against the German race as such, for we cannot believe that God has eternally condemned any race of humanity. There is going to be stern punishment for them, for those who were responsible for this agony of mankind. The German people are not going to be enslaved, because the United Nations do not traffic in human slavery, but it would be necessary for them to earn their way back to the fellowship of peace-loving and law-abiding nations."

FRANKLIN D. ROOSEVELT.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 107 No. 3 March 1945

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year. 2s. per quarter. Single copies 8d. each.

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"Every wise woman buildeth her house: but the foolish plucketh it down with her hands."

Proverbs 14:1

TWO THOUSAND MOTHERS A DAY!

This headline confronted me one morning as I looked up from my book while riding on the morning train. It was in a fellow traveller's newspaper that I saw it and, although the glimpse was but momentary, the phrase recurred to me later as I read of the losses sustained by this country in men during this war.

My thought led me to pursue information on this provocative statement. I discovered that a baby is born in England every forty-five seconds, approximately, so that women are becoming mothers at the rate of two thousand per day!

I suppose that the majority of these women are giving birth to their first children. Having secured a copy of the paper (not easy), I found, upon my eager scanning of the article under the headline, that it sought to give some very helpful advice to new mothers and any women contemplating such a step.

Without doubt, the implication is tremendous. It means that in 1966 some 700,000 young men and women will attain their majority. With what ideas? With what ideals? Born into a war-weary homeland, fighting for peace, its leaders seeking a way to arrive at a plan that will produce, by the time these babes reach youthhood, security and prosperity for the world. Will these young people be qualified to hold and retain that condition? Physically and mentally? Spiritually?

Our Church has the answer. Through Primary and Sunday School—Bee-Hive and Scouts—M.I.A.—Priesthood and Relief Society training we—at least—will lead our children, growing up into that brave new world, in the path we know to be right. WE KNOW! BECAUSE GOD MADE IT!

J.P.H.

Relief Society Anniversary 1842—1945

GREETINGS on this, the 103rd Anniversary of our Relief Society. "Time and tide" wait for no man, and with their passing the power for doing has increased. Great knowledge and treasures of truth have unfolded themselves within its precincts, as a rose unfolds its petals in the summer sun.

Women have sought, and our Heavenly Father has blessed them with such understanding that there has been no limit to its expansion in wide phases for good.

The Relief Society was organised primarily to administer charity. As early as 1875 a truckload of wheat found its way to the survivors of the Mississipi floods; and another to San Francisco after its earthquake disaster. During the first World War 200,000 bushels of wheat were shipped to the stricken areas of Europe. Our British Mission Relief Societies contributed hundreds of garments as well as money for the forces.

So, too, in this present conflict, Mrs. Churchill's "Aid to Russia Fund" has considerably benefited; but with all these undertakings not one penny collected for these purposes is used by its members for overhead expenses.

There is, too, the cultural side of the Society. Literature, art, science, economics, homecraft, child welfare, religious instruction, etc., are all in the field whereby woman may become educated.

In our Relief Society Magazine we read, "Any organisation which has as one of its aims to foster love for religion, education, culture and refinement, and another aim to raise human life to its highest level, cannot fail.

F. B. DUNN,
Relief Society President.
BRITISH MISSION.

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THE month of March reminds us once again of the founding of the Relief Society, the woman's organisation of the Church. Here is her opportunity. Joseph Smith said the primary purpose of this organisation was to feed the poor, visit the sick, comfort those who mourn, visit the fatherless and the widow. It is also for making more complete the organisation of the Church by organising the women in the order of the Priesthood. But it covers much more than all this. On the shoulders of the women, especially the mothers, rest the duties of home life. To them who spend most of their time within the four walls of their earthly castle, falls the responsibility of rearing the children while the husband and father is about his daily tasks providing the means of support for the family.

Thomas Mann has well said: "The measure of our civilization is not good roads, or parks, or public buildings, but the homes of the people."

Children invariably reflect their parents, and we can be sure that good children do come from good parents and homes. "Bring up a child in the way he should go, and when he is old he will not depart from it." Instances can be related where this doesn't always apply, but as the child grows into manhood they choose their own life, and the parents are not always to be condemned for any detraction from their teachings. This is very true of our Father in Heaven, whose children we are. He has shown us the right way, but He will not force us to tread that way. We learn by experience, and sometimes that experience is very painful and costly.

Some of the finest, noblest characters the world has ever known owe what they are or were to the teachings they received at their mother's knee. To the Relief Society we owe a great debt.

Happiness, the joy of a heart at peace with itself, comes from the knowledge that we are doing God's will, for deep within us we know His will is best, and He will always be willing to help. He is the Good Shepherd, we are His sheep, the lambs of His fold. Ofttimes we wander away from the green pastures, but we are so dear to the heart of the Shepherd that if we will let Him, He will lead us gently back into the fold of His love. May Relief Society always be a beacon unto us.

D. SMITH,
Relief Society Secretary.
BRITISH MISSION.

FAMILY SOLIDARITY

By STEPHEN L. RICHARDS *OF THE COUNCIL OF THE TWELVE*

Address delivered at the Sunday morning session of the 115th semi-annual general conference, October 8th, 1944, in the Tabernacle, Salt Lake City, Utah

DEAR Brethren:

I hope that I may be pardoned if I express great personal gratification and pride in the lofty addresses delivered from this pulpit this morning by my recently sustained colleagues in the Council of the Twelve (Ezra Taft Benson and Mark E. Petersen). I am sure that you also must have greatly enjoyed their timely, inspiring discourses.

There is a matter which has given deep concern to the presiding brethren of the Church for some time past. It is not a very popular subject for discussion, but its importance and its urgency are such that I have concluded to make it the subject of my remarks upon this occasion. By way of preface and as a part of the discussion, I venture to revive for you some old verses that were better known sixty or seventy years ago than they are to-day. They were written by Will Carleton, an American journalist, and published in a volume in 1873. The title is "Over the Hill to the Poorhouse."

Over the hill to the poorhouse I'm trudgin' my weary way—
I, a woman of seventy, and only a trifle grey—
I, who am smart an' chipper, for all the years I've told,
As many another woman that's only half as old.

Over the hill to the poorhouse—I can't quite make it clear!
Over the hill to the poorhouse—it seems so horrid queer!
Many a step I've taken a-toilin' to and fro.
But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?
Am I lazy or crazy, am I blind or lame?
True, I am not so supple, nor yet so awful stout;
But charity ain't no favour, if one can live without.

I am willin' and anxious an' ready any day
To work for a decent livin', an' pay my my honest way;
For I can earn my victuals, an' more too, I'll be bound,
If anybody only is willin' to have me around.

Once I was young an' han'some—I was, upon my soul—
Once my cheeks was roses, my eyes as black as coal;
And I can't remember, in them days, of hearin' people say,,
For any kind of reason, that I was in their way.

'Tain't no use of boastin', or talkin' over free,
But many a house an' home was open then to me;
Many a han'some offer I had from likely men,
And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and smart,
But he and all the neighbours would own I done my part;
For life was all before me, an' I was young an' strong,
And I worked the best that I could in tryin' to get along.

And so we worked together; and life was hard, but gay,
With now and then a baby for to cheer us on our way;

Till we had half a dozen, an' all growed clean an' neat,
An' went to school like others, an' had enough to eat.

So we worked for the childr'n, and raised 'em every one;
Worked for 'em summer and winter, just as we ought to've done;
Only perhaps we humoured 'em, which some good folks condemn,
But every couple's childr'n's a heap the best to them.

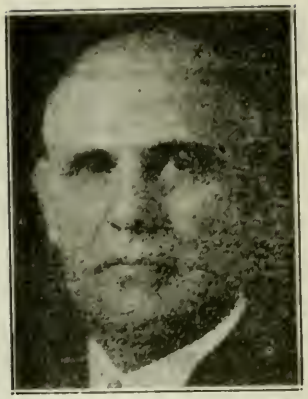
Strange how much we think of our blessed little ones!—
I'd have died for my daughters, I'd have died for my sons;
And God He made that rule of love; but when we're old and grey,
I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys an' girls was grown,
And when, exceptin' Charley, they'd left us there alone;
When John he nearer an' nearer come, an' dearer seemed to be
The Lord of Hosts He come one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—
Still I worked for Charley, for Charley was now my all;
And Charley was pretty good to me, with scarce a word or frown, ,
Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' hadn't a pleasant smile—
She was quite conceity, and carried a heap o' style;
But if ever I tried to be friends, I did with her, I know;
But she was hard and proud, an' I couldn't make it go.

She had an edication, an' that was good for her;
But when she twitted me on mine, 'twas carryin' things too fur;
An' I told her once, 'fore company (an' it almost made her sick)
That I never swallowed grammar, or 'et p 'rithmetic.



So 'twas only a few days before the thing was done—
They was a family of themselves, and I another one;
And a very little cottage one family will do,
But I never have seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye,
An' it made me independent, an' then I didn't try;
But I was terribly staggered, an' felt it like a blow,,
When Charley turned ag'in me, an' told me I could go.

I went to live with Susan, but Susan's house was small,
And she was always a-hintin' how snug it was for us all;
And what with her husband's sisters, and what with childr'n three,
'Twas easy to discover that there wasn't room for me.

An' then I went to Thomas, the oldest son I've got,
For Thomas' buildins'd cover the half of an acre lot;
But all the childr'n was on me—I couldn't stand their sauce—
And Thomas said I needn't think I was comin' there to boss.

An' then I wrote to Rebecca, my girl who lives out West,

And to Isaac, not far from her—some
twenty miles at best;
And one of 'em said 'twas too warm there
for anyone so old,
And t'other had an opinion the climate
was too cold.

So they have shirked and slighted me, an'
shifted me about—
So they have well-nigh soured me, an'
wore my old heart out;
But still I've borne up pretty well, an'
wasn't much put down,
Till Charley went to the poormaster, an'
put me on the town.

Over the hill to the poorhouse—my
childr'n dear, good-bye!
Many a night I've watched you when only
God was nigh;
And God'll judge between us; but I will
al'ays pray
That you shall never suffer the half I do
to-day.

I READ these old and homely verses to you because I believe they have a meaning for us to-day. They were written as a protest against the disintegration of family solidarity and the decline of filial affection and duty. It might be well for the families of America if this old volume could be printed and widely circulated and read and re-read by the grown-up children of the land and their parents as well.

I am happy to belong to a people whose concept of home and enduring family relationship lies at the very basis of human happiness here and hereafter. I have long felt that if the Prophet Joseph Smith had never made any other contribution to the world than the incomparably beautiful and satisfying principle of eternal marriage as the foundation of a good home, which, when projected into the life to come shall be the very substance of our heaven and our exaltation, he would have been entitled to a place on the very summit of man's esteem and acclaim. In all the history of the restored gospel of our Lord no doctrine or practice has been so distinctive. It is largely because we have such faith and confidence in the perpetuity of home and family that we have built our most elaborate and expensive structures—temples of God—wherein man and wife and children have been bound in an everlasting union transcending the limitations of mortal life.

How inestimable is the comfort this surpassing concept has brought to the families of the Church. Every aspect of home and individual life has been influenced by it. It has vastly increased love and respect for parents. It has induced deeper affection and more mutual concern among the inmates of the home. One of the greatest deterrents of wrongdoing has been the fear of losing a place in the eternal family circle. In times of sorrow and bereavement this lofty principle has been the greatest consolation. It is to-day in these tragic times when Latter-day Saint parents receive the sad word that a son has been lost in battle. They know that he is not lost. They weep in the deprivation of his company, but they know that death cannot break the bond which binds their son to them. Only sin can do that. When the family is re-established in the life to come, his chair will not be vacant. The cruelty of war and battle may have shortened his mortal existence, but the destroying angel has no power over his soul or the tie that binds him to his kin.

NOW, my brethren and friends who listen, does it not seem strange that men and women who subscribe to such noble concepts of family cohesion can reconcile themselves to a procedure and philosophy, which, when carried to its logical conclusion, would nullify those natural reciprocal feelings of devotion and obligation which children should manifest for good parents, who have striven all their lives to establish the closely knit ties which I have mentioned? How can sons and daughters who owe everything they have—their education, their ideals of life, their capacity to acquire independent living and their characters—to parents who have worked, sacrificed, prayed, wept, and striven for them to the exhaustion of their bodies and their energies, be parties to a scheme which would make their fathers and mothers the objects of charity and cast the burden of

their support on the community and stigmatise them with the loss of independence and self-respect? Is it any less than this when sons and daughters consent to even advocate disposing of the old home or the farm, or the retirement from respectable, even though modest jobs, which yield at least part of a living and contrive in ways that will not always stand too close scrutiny to make the old folks eligible for the receipt of a public gratuity? Do you think that such a practice can in any way promote family unity and those emotions and feelings which must always underlie the mutual devotion that makes for a true home? I believe that you do not. For I believe that the great preponderance of all our families, on mature reflection and with a clear understanding of the ends to which we are heading, will reach the conclusion that this procedure I have spoken of is not calculated to promote our higher ideals of home and family.

I think my food would choke me if I knew that while I could procure bread my aged father or mother or near kin were on public relief. I believe a decent family pride is a salutary thing with any people and in any nation. I don't mean a family pride built on aristocracy and vanity which makes for class distinction and which to-day is one of the distinct deterrents to national progress. I mean a family pride in wholesome, self-reliant, and enterprising living—a family pride that promotes the utmost solicitude for each member of the family. It wouldn't hurt my feelings to hear a family boast that through all vicissitudes they had come to each other's help and had never received public assistance. I have known brothers and sisters to put each other through school by hard, self-sacrificing toil. I can't imagine any of these permitting their father and mother to come to public relief.

I do not intend to discuss political aspects of this question. I can well conceive of circumstances which may warrant public assistance to old people who are without kindred, or whose near relatives are themselves destitute, especially where there are no such generous provisions for the care of the aged as this Church makes. It may be difficult to arrange to care for such cases without enlarging the scope of relief to an unwarranted extent. I would rather err on the side of mercy than otherwise.

My chief concern in the matter, as I have tried to indicate, is in the pronounced tendency observable all around us toward the disintegration of family solidarity. I know this is a bad omen. I believe in family life. I venerate parental and filial love and duty. I worship at the shrine of the God-ordained eternal home. I pray that its genius of affection and unity may ever be preserved and that our families shall be endowed with the concepts, the courage, the pride and the natural affection that will keep our beloved parents from "going over the hill to (any form of) poorhouse," in the name of Jesus Christ.—Amen.

POWER OF REPENTANCE

By JOSEPH F. SMITH *Of the Council of the Twelve*

Address delivered at the Sunday afternoon session of the 115th semi-annual general conference, October 8th, 1944, in the Tabernacle, Salt Lake City, Utah

MY brethren, I rely upon your faith and prayers, and the guidance of the Spirit of the Lord in what I may be led to say this afternoon.

One hundred and fourteen years ago the Lord restored the gospel and organised again His Church upon the earth. The reason for such organisation and restoration is the fact that for centuries the world had been in spiritual darkness, without the understanding; they knew not how to worship the living God.

The Lord said, in the commencement of this work:

> Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon My servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;
>
> And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—
>
> The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—
>
> But that every man might speak in the name of God the Lord, even the Saviour of the world;
>
> That faith also might increase in the earth;
>
> That Mine everlasting covenant might be established;
>
> That the fullness of My gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. (D. & C. 1:17-23).

The everlasting covenant had been broken; the correct understanding of gospel principles had disappeared through apostasy; the right to officiate in the ordinances of the gospel had ceased among men. It became necessary that all this might be restored, and that faith might increase among the people through an opening of the heavens and a restoration of the gospel.

So the Lord sent His messengers from His presence, with the fullness of the gospel, and with power, and the authority of the priesthood to bestow upon men, and gave them commandments, as indicated in this commandment—because the Lord knew the calamities which were to come upon the world, and it was His will that a proper warning, and the opportunity to receive the gospel be given unto men that they might repent and turn from their evil ways and serve the Lord.

He sent forth His messengers into all parts of the earth to preach this gospel, and that is in fulfilment of the promise that is made by our Lord as you find it recorded in the 24th chapter of Matthew, not correctly given in the Bible, however, but it is given correctly to the Prophet Joseph Smith. When the Lord was speaking to His disciples, He said unto them, "And again this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." That is the correct understanding of His words.

And again this gospel has gone forth into the world, and the Lord said, speaking of His servants:

> . . . . The voice of warning shall be unto all people, by the mouths of My disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is Mine authority, and the authority of My servants, and My preface unto the book of

commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore, fear and tremble, O ye people, for what I the Lord hath decreed in them shall be fulfilled. (D. & C. 1:4-7).

And so His servants went forth; they have been going forth for over one hundred years, proclaiming the truth, crying repentance, calling upon the people to turn from their evil way to the worship of the living God.

I HAVE been very pleased throughout this conference, because it has been a cry of repentance. The Lord said to some of those early missionaries who went forth, when they asked for information and guidance, they were to preach nothing but repentance and remission of sins. He said He was sending them out into a perverse, stiff-necked and wicked world.

Let me read one or two of such passages to you. In March, before the organisation of the Church, the Lord said:

Oh, this unbelieving and stiff-necked generation—Mine anger is kindled against them. (D. & C. 5:8).

And in sending forth these missionaries with the message of truth, He again said:

I give unto you, who are the first labourers in this last kingdom, a commandment that you assemble yourselves together, and organise yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before Me, that I may make you clean; that I may testify unto your Father and your God, and My God, that you are clean from the blood of this wicked generation, that I may fulfil this promise, this great and last promise, which I have made unto you when I will. (D. & C. 88:74-75).

And again, when these missionaries were called to go, the Lord gave them this instruction:

Behold, they have been sent to preach My gospel among the congregations of

the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (D. & C. 60:13).

That was the counsel given to these missionaries. So they went out into a perverse world, meeting the opposition, the hatred, and the condemnation of men, gathering out, as the Lord said they would, two of a family and one of a city —rather a strange expression—but they gathered them out, and I am looking at this particular moment into the faces of the sons of the parents who heard the message of truth and gladly received it, and were gathered out.

BUT the world refused to hear the message, and down through these one hundred and fourteen years that this gospel has been preached among the nations of the earth, the world has refused to hear. They have rejected the words of the prophets; they have ridiculed the missionaries who took the message to them. Everything that Satan could do to bring to pass his purposes and to destroy this everlasting work which has come, never to be destroyed again, nor to be taken from the earth, and the minds of the people generally were blinded; but here and there those who were of the house of Israel, who could recognise the voice of the Shepherd, were gathered out.

Now some of my good brethren who

have spoken have given some of the thoughts I hoped to say, so I may repeat a little.

Once again, the Lord said to His missionaries:

Hearken ye, for behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter His voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations; Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again,, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter His voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by Mine own voice, and by the voice of thunderings, and by the voice of ligtnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of Mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God. (D. & C. 43:17-27).

Now this is a warning that went out to the world. They would not heed it. Returning now to what the Lord said in the preface to this Book of Commandments, I will read some more:

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow men.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. (D. & C. 1:8-13).

THERE are a great many prophetic sayings that were given to the Prophet Joseph Smith, and recorded in this book of Doctrine and Covenants, in which the Lord warned this world of the calamities and the destruction, the wars and the pestilence that would come upon them if they refused to hearken to the testimony of these humble elders of Israel.

Again He said:

I, the Lord, am angry with the wicked; I am holding My Spirit from the inhabitants of the earth.

I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. (D. & C. 63:32, 33).

Now, that was a calamity which came upon the world, when the Lord decreed that He would withhold His spirit from the inhabitants of the earth. He had no reference to the Holy Ghost, because they never had the gift of the Holy Ghost, but He had reference to the light of truth, or Spirit of Christ, which would lead them to the truth, if they would heed it. This spirit He was withdrawing from them because of their wickedness and the withdrawal of His spirit would bring upon them these calamities—the pestilences, the plagues, and all the rest of it that is mentioned here, including bloodshed and war.

To-day we find this world torn asunder; wickedness prevailing in the hearts of the people, distress among the nations, bloodshed such as the world has never seen before. I am going to be bold enough to say that all of this could have been avoided; it would have been unncessary, if the inhabitants of the world had hearkened to the voice of the elders of Israel who were sent to them with this message of salvation, and which they refused to receive.

Futhermore, we cry for peace; we are called upon to pray for peace, and we are praying for peace. I have never had very much confidence in the proclamation or the request that was made asking the people of this country to pray for peace, for the very good reason that it was not sincere. We cannot pray to the Lord and say: "Listen to our cause, bring victory to us, do what we want you to do, but don't ask us to do what you want us to do."

WE have heard from quite a number of those who have spoken in this conference of the wickedness that prevails among the boys who have gone into the armed forces of the country, the wickedness of the people who are not in those forces. We all know those things are true, that immorality is rampant, that drunkenness, and the filthy use of tobacco are weakening the constitutions of those who go out to fight, and these evils are also among those not in the armed forces. The world is full of evil.

Bishop Richards called attention to a statement made in a letter from one of his boys who is in the service. I had a like communication from one of my boys. He was only eighteen when he was sent out, he did not know anything about the world.

I want to say to you that it was a great regret to me that he had to go and learn something about the ways of the world, and I regret that your boys had to go and learn it, such things as they have been forced to learn. This boy wrote home several months ago and said, after referring to some of the things which he had witnessed: "I have lost faith in humanity."

In your asking for peace, are you willing to keep the commandments of the Lord? Do you keep the sabbath day Holy? Do you pay your honest tithing? Do you attend to these other duties that have been mentioned here So many times?

So we cry for peace, we are asked to pray for peace, but who is willing to keep the commandments of the Lord that we might have peace? Now, you ask yourselves, you brethren: in your praying are you sincere?

When I think of the people of this country, or any other of these countries, asking the Lord for help, and at the same time ignoring every commandment that He has given them, I wonder how we can even hope for peace. We could have had peace long ago, and thousands of lives

could nave been saved, if the people had humbled themselves, and had been willing to keep the commandments of the Lord so He could fight their battles. But this they were not willing to do.

Now I shall repeat what one of these brethren said who spoke before me. The Lord said to the members of this Church, in an early day, that because of their transgressions trouble came upon them, and I quote:

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (D. & C. 101:7-8).

Well, the people of this nation could have felt after the Lord; we could have gone before Him, and could have placed our petitions before Him. And He would have heard our prayers. If we had done this in the spirit of faith and humility, and the determination in our hearts to keep His commandments, then, I repeat, He would have heard our prayers, and many lives would have been spared; I am sure of it, for He would have come to our aid and would have fought our battles.

One more passage. This is from the same section—101—of the Doctrine and Covenants:

Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of iniquity is full. (D. & C. 101:11).

May we humble ourselves, put our houses in order, and our lives in harmony with the truth, that we may receive the blessings of the Lord, I humbly pray, in the name of Jesus Christ.—Amen.

ELDER SMITH RENAMED TO HEAD GENEALOGICAL SOCIETY

THE reappointment of Elder Joseph Fielding Smith of the Council of the Twelve and Church historian and recorder as president of the Genealogical Society of the Church was announced in December, 1944, by the First Presidency.

At a meeting of the society membership on November 20th, 1944, the name of the organisation was changed from the Genealogical Society of Utah to the Genealogical Society of the Church of Jesus Christ of Latter-day Saints. That day marked also the end of the society's first fifty-year period of incorporation.

The Genealogical Society was incorporated again for a hundred-year period and several changes were made in the by-laws. At the meeting the following were re-elected as follows:

Elders Joseph Fielding Smith, John A. Widtsoe and Mark E. Petersen of the Council of the Twelve; Joseph Christenson, Archibald F. Bennett, A. William Lund and James M. Kirkham.

Elder Smith has been president of the society for the past decade and was formerly vice-president. He was a director of the Genealogical Society before he was a member of the Council of the Twelve.

THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"ELECTORS under thirty-one in this country have never had an opportunity to cast their votes. That is a condition of which, if we are democrats, we must take account."

MR. ANTHONY EDEN.

★

"PERHAPS the most appropriate war memorial would be the preservation of a bombed building in every locality to serve as a visual reminder of the meaning of modern warfare."

E. LIPSON in "A Planned Economy or Free Enterprise."

★

"FIRST of all there must be religious freedom . . . . By religious freedom I mean that the churches should have freedom of worship, freedom of preaching and teaching and freedom of determining their own organisation, and that the individual should have freedom to worship or not to worship as his own conscience dictates."

VISCOUNT SAMUEL in the Debate on Spiritual Issues in the House of Lords.

★

"FAITHFUL to our pledges, we are not afraid of sacrifices. No matter how the situation may develop in the future, we shall continuously maintain our friendship with our Allies and discharge our responsibilities as a member of the United Nations in a spirit of mutual assistance and co-operation. Now that the Nazis are approaching collapse, and the time for launching attacks upon Japan is close at hand, it is imperative that we should redouble our efforts in the battlefields of Eastern Asia."

GENERAL CHIANG KAI-SHEK, Address to China.

"LET us picture, if we have mental vision, a procession of men who were injured or killed at our pits last year. If the procession were four abreast, and each rank one yard apart, it would stretch for over 25 miles. Every sixteen yards there would be an ambulance in which there was a seriously injured man, and every sixty yards there would be a hearse containing the body of a miner. Those, who like myself, belong to the mining industry, would prefer being in a pit with all its risks than risking 'flak' over Berlin, but, on the other hand, youths coming to manhood prefer to bomb Berlin or to go in a submarine under the sea rather than go in a pit. What a commentary on mining conditions."

MR. COLLINDRIDGE, M.P.

★

"I AM not talking through my hat, or through the nape of my neck, but of what can be done if this country only has the common sense to apply to the ordinary citizen, from day to day, the medical knowledge we have had for many years, and which the present organisation or disorganisation of the medical services does not allow us to apply. I would put it this way: We can, in the course of the next generation, make the age of 70 very ordinary, and what one may call a reasonable middle age, instead of old age. We have examples, even in this House, of people who are 70 and over, and who, compared with ideas of a few years ago, are to be regarded as only middle aged. But we can make that an average for the average citizen and individual."

DR. HADEN GUEST, M.P.

★

"THE deluge of rain suggested the Story of Noah and his Ark to the preparatory form. 'Now, Helen,' said the teacher at the end of the recital, 'can you remember the names of Noah's three sons?' 'Of course,' she brightly replied. 'Ham, Spam and Japaneth!'"

JOSEPH SMITH
AND THE TEN COMMANDMENTS

By JOHN HENRY EVANS

IN the current issue of a popular magazine a distinguished philosopher has an article entitled, "Are Morals Out of Date?" The treatment is oblique rather than direct, for he states frankly that he is "not concerned with morals," but only with "morale."

After conceding that "morals and manners," in America, "have taken a slump," that "gambling, drinking, and profanity have returned in a rush," and that "respect for woman's virtue has fallen" in consequence, he proposes a remedy. The remedy is this: A committee of "twenty leaders in science, philosophy and religion" is to be appointed to work out a "ten-year plan." This group is to formulate a new Decalogue and to suggest conditions by which our society can achieve "health, happiness and prosperity." And this plan is to be made known to every man, woman and child in the nation by means of the school, the radio and the screen.

All this, he thinks, will result in an improved "social morale." The "morale" of the army, he says, is "high," that of the civilian is "reasonably high," but "social morale is low." He proposes, therefore, to raise "social morale" in the hope, no doubt, that morals will improve. "Our greatest need" in this country, he adds, is not a remedy for "our troubles in politics and economics," but "a new Ten Commandments" suitable to our time.

It would perhaps surprise the author of that article to to be told that the job of making a new Ten Commandments could not safely be entrusted to scientists, philosophers, and the brand of religious leadership which we have in the world to-day. It would probably surprise him even more to be told that the task has already been done, and done, too, in the same spirit and by the same procedure in general which gave us that set of rules in the first place. And he surely would be scornful if he were informed that the man who made this revision was an American youth without formal education or training in either science or philosophy, or even in religion as understood by most people now.

Two points should be noted in connection with the revision of the Ten Commandments by this man.

In the first place, Joseph Smith claimed the same power and authority that Moses did. That is, he professed to be a prophet and seer, called of God to do a special work in the world. His revision was, therefore, by direct inspiration and revelation from God rather than by a study of conditions as he found them and subsequent reflection.

In the second place, this modern revision of the Decalogue was not formal. The Prophet did not say to himself, "There is need for a new Ten Commandments, to suit a changed and changing world," and then proceed to make the necessary alterations. The work was informal, we might almost say unintentional. For, in the course of his mission as Restorer, he received ideas, instructions and commandments on the topics in the Mosaic document, which are scattered through the pages of the Doctrine and Covenants. These have, for our purpose here, been collected and arranged side by side with the corresponding topics in Exodus. It should be added that the Prophet did not seem to think them thus.

The relationship between man and God, the relationship between husband and wife and between parent and child, and the relationship between one person and another in society outside the home—these are elemental in human life, and it does not matter whether one holds the handles of a wooden plough or rides a sulky, whether one drives

an ox-cart or steers an aeroplane, whether one sends a message by word of mouth or speaks into a microphone, man is always and everywhere conecrned with religion, the family and social relations.

But that is also what the Ten Commandments are about—God, the home and society. They may be re-grouped into: first, Commandments one, two and three, which assure us that there is a personal God, that we must worship none other, and that His name is sacred; second, Commandments six and seven, which are concerned with the unity and perpetuity of the home life; and Commandments four, five, eight, nine and ten, which give us the rules for the preservation of the social relations outside the home.

We do not need, therefore, a new Decalogue, if we are to cover the moral, religious and social relations. What we have had since Moses is sufficient, so far as the basic virtues are concerned. One ought to be clear on this point. What we do need is a specific application of each of the Commandments to the situation as it changes from one generation to another—the adulteration of goods in the mid-twentieth century, for instance, as against the simple barter and exchange in, say, the tenth century, B.C. Our ideal in the chapel is the Ten Commandments and the Sermon on the Mount, but on the outside it is the counting-house, the pleasure house, the power house. We have discovered a thousand ways of lying, stealing and killing, where our remote ancestors knew of only a few. This is because our civilzation is so complex and our ways of camouflaging so multiple.

What we need, then, is not a new Ten Commandments, but a better means of translating the old one into the life-terms of to-day. "Faith without works is dead." "Shew me thy faith without thy works, and I will shew thee my faith by my works." Thus James. Our Prophet has both modernised and Christianised these ten rules of human behaviour.

An examination of the two sets will reveal just how this has been done.

THE TEN COMMANDMENTS

I.—God

Moses	Joseph Smith
Thou shalt have no other gods before me.	Behold, I am God. Give heed to my word, which is quick and powerful. sharper than a two-edged sword. If thou lovest me, serve me and keep my commandments.

II.—Images

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments	They seek not the Lord to establish His righteousness, but every man walketh after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Bablylon the great, which shall fall.

III.—The Name of God

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Wherefore, let all men beware how they take My name in their lips. For behold, verily I say, that many there are who are under his condemnation, who use the name of the Lord, and use it in vain. That which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit.

IV.—The Sabbath Day

Remember the Sabbeth day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shall not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Thou shalt not be idle. He that is idle shall not eat of the bread nor wear the garments of the labourer. Remember that, on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

V.—Murder

Thou shalt not kill.

Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. He that kills shall die.

VI.—Parents and Children

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Inasmuch as parents have children and teach them not to understand the doctrine of repentance, of faith in Christ the Son of the Living God, of baptism, and of the gift of the Holy Ghost, the sin be upon the heads of the parents.

All children have claim on their parents until they are of age.

VII.—Adultery

Thou shalt not commit adultery.

Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. But he that committeth adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.

(*Continued on page* 82)

IF WINTER COMES, CAN SPRING BE FAR BEHIND?

WINTER'S icy fingers reluctantly loosen their grip. Cold, searching winds bluster still; damp mists occasionally chill man, beast and bird; frosts recur with scant warning, threatening devastation for the too-venturesome buds and plants. The landscape looks uninviting, for grass is thin and lacking in greenness, and trees and hedgerows mostly are devoid of leaves.

Search in sheltered nooks, though, discovers early buds opening. Just below the surface of the earth, preparations are maturing for the production of abundant verdure; already awaiting the right conditions, fruit buds are on the branches. Soon our land will be arrayed again in the sweet freshness of its spring dress. Then leaves and flowers in profusion will appear; the sap of life will flow in tree, and the blood in animal and human being will course more vigorously than during the long dark winter.

What causes this quickening of nature's powers, which appeared to have been suspended—if not terminated—during the cold, wintry days now passing? Does not this re-animation result from the "expanding" light and warmth of the sun, towards which our northern hemisphere is gradually turning more fully?

Light and warmth dispel the darkness, the dank mists and the desolating frost. No matter how long, severe and trying the winter, nor how gloomy the outlook, we find spring bringing new hope, life; beauty and comfort.

May we not draw a parallel here? Could we not compare the gloomy war days with those of winter? Far too long have selfish greed, desire for domination and bitter hatred exercised their deadening powers! The sap of goodwill has congealed; man's progress has been stayed, and a survey of humanity affords a dismal prospect.

But those who observe more carefully can perceive signs of the end of this long winter in man's history. Though chilling illwill still abounds, we find—to a limited extent—signs of a turning to the Great Creator, and evidences that the "milk of human kindness" still flows.

There, perhaps, the parallel ends. Man's turning to God is a matter of his own volition, and not a result of the operation of pre-arranged forces. But the benefits are even more certain and more strongly-marked than are the results of the turning of our hemisphere towards the fuller rays of the sun.

Through Joseph Smith the Lord has declared: "Draw near unto Me, and I will draw near unto you: seek Me diligently, and ye shall find Me." (D. & C. 88:63). Yet even we Latter-day Saints often choose to dwell in a winter of our own, made dark and cold by a lack of the light and warmth which emanate from God. From His presence radiate the "love-rays" capable of melting the "ice" which freezes the warm blood of human sympathy; and the genial light which dispels mists of distrusts and jealousy, and the threatening clouds of fear.

How the loving Father must pity His wayward, rebellious children, who in their dark ignorance turn from Him and withdraw themselves from the life-giving Light—"the light and life of the world—a light that shineth in darkness, and the darkness comprehendeth it not." (D. & C. 45:7).

Even the very contemplation of God tends to enlarge the mind—provided, of course, that one has some knowledge of Him as He really is—and is an antidote to pettiness. Carlyle wrote: "We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living light-fountain which it is good and pleasant to be near . . . . which enlightens . . . . but rather as a natural luminary shining by the gift of Heaven." If that be true of great men (and women), how much more is it true of God?

What man is there who, after contemplation of the condescension of Christ—"the servant of all"—would desire to become a dictator? Who, grasping in his mind the true concept of the Atonement, could cherish a desire to destroy his brother? Truly, this long "winter" of dark hatred was brought about by man's turning from the Light.

It is as though He were saying: "Turn your faces towards Me. Draw nearer, and allow the beneficent rays of light and love to shine upon you; to warm your chilled souls into renewed glow. The sap of kindness will flow freely; joys shall appear as flowers about your path, and the prospects before you shall be pleasing as the landscape in springtime." NORMAN DUNN.

ARE WE READY FOR THE PEACE?

WHEN the word comes through, whatever it may be that indicates the "end," it will be to us all a loosening of fetters, or as the rolling back of some giant screen that has obscured our view and impeded our forward movement.

England will give vent to a great sigh, a weary sigh, but the immediate reaction will be to rejoice, reaction born of a great feeling of freedom. That will work itself out and leave the populace a little more tired than before—facing the problem of re-adjustment. When people are tired they are often irritable and the relief from the high tension of continued work for production, long hours at it, and concentrated attention will not be conducive to new strenuous effort.

We shall have the men returning home in large numbers, many of them greatly altered and very different from when they left us. Youths who went away will come back men, prematurely aged, the zeal of their young manhood used up largely in fight. Their views will be warped in many cases and they are going to find it very hard to face up to civilian life. This is already the case with men who have been discharged from the forces. I have met many of them. This war is five and a half years old and it may be six years before we see the end. I hope not, may I hasten to add, but it is safer not to underestimate. We are nearing the end, that is certain, and I have no doubt that our Government have considered all this necessary readjustment very carefully through committees and commissions and have made extensive plans to cope with the situation, but no Government can control the emotion of a nation freed from a pent-house burden such as we have borne—and succeeded so well in bearing, may I say.

Without discussing the possibilities of what may and can happen, let us ask ourselves the question, "How are we going to meet it?"

Our major loss due to the war was the American Missionaries. That has lowered the vitality of some branches and stabilised and strengthened the priesthood in others. Those Missionaries are going to return, not to oust men from positions they have filled these five and a half years, but to re-open the work of proselyting and gathering in new members. Now, are we going to be ready to receive these new people? Our Priesthood who have been serving in the Forces—they must be welcomed back and given work to do. We must extend our conception of Branch work and management and prepare ourselves for bigger congregations, more workers, better halls, improved application of our organisation methods and a veritable spate of ideas. Experience will rank high and the experienced will be few.

This Church must become recognised in this land as a power for good, and we must prepare for a final breaking down of the disappearing prejudices that have hampered our work these many years.

What are the rules to follow to achieve this position?

1 Absolute adherence to Gospel Principles.
2 Improvement of our places of worship.
3 Improvement of the standard of all our meetings and presentations.
4 Becoming good citizens and developing an interest in civics, and, if possible, attaining position and influence in local and even national governmental affairs so that we can do things in a way that smacks of the Gospel (to use a colloquial, but understandable phrase).
5 Make our homes the best—full of L.D.S. spirit—so that men "may see our good works and glorify our Father in Heaven."

Above all, WORK, and pray to God to give us strength to do so. He will—for it is His work. J.P.H.

(*Continued from page 79*)

VIII.—Theft

Thou shalt not steal.	Thou shalt not steal; and he that stealeth and will not repent shall be cast out.

IX.—Evil Speaking

Thou shalt not bear false witness against thy neighbour.	Thou shalt speak no evil of thy neighbour, nor do him any harm. Thou shalt not lie, he that lieth and will not repent shall be cast out

X.—Covetousness

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.	Cease to be covetous: learn to impart one to another as the gospel requires. Above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. Behold, thou will remember the poor, and consecrate of thy properties for their support that which thou has to impart unto them. And inasmuch as ye impart your substance unto the poor, ye will do it unto me.

Of the ten rules in the Mosaic edition all but two are stated negatively; in the modern version, more than half of them are stated positively. But the fourth, the seventh and the last, which are prohibitions, are followed by affirmative injunctions, so that these in effect are positive.

Moreover, most of the Ten Commandments in Joseph Smith's version are in the Christian spirit. Moses made adultery punishable by death, in the case of the woman as well as the man; but the modern prophet makes repentance, by which he means no second offence, a pre-requisite of continued membership in the Church. One reason for this lies in the fact that modern churches have no power to apply the death penalty. The thief, also, who was sometimes put to death anciently, is to be "cast out" of the Church, unless he repents and mends his way. The murderer, in the modern Church as in the ancient Christian Church, is not to be forgiven; he has "no eternal life abiding in him." He is to be put to death, not, of course, by the ecclesiastical authorities, but by the civil authorities. But the effects of his crime pursue him into the next world. He "shall not have forgiveness in this world, nor in the world to come."

The main differenec, however, between the two sets of Commandments is that, in the modern form, there are important additions, explanations, applications.

The test of one's loyalty is obedience, not mouthings or professions of faith. This is strictly in the modern, as well as in the Christian, spirit. "If thou lovest Me, thou shalt serve Me" In the second Commandment, the idolators are, not those only who worship "graven images," but those who set up the "substance" of an idol. And what would that be? Money, pleasure, place, power, things that "perish in Babylon." Similarly, profanity is broadened to cover irreverence for "that which is from above," which is "sacred."

Sunday, the "Lord's Day," is not only substituted for the Jewish Sabbath by revelation, but we are told what to do rather than what not to do on this holy day. We are to attend religious services, partake of the Sacrament, and confess our sins. This, too, is strictly in the modern spirit, occupying the mind with something good as a sure means of "shunning evil." The phrase in Moses, "six days shalt thou labour and do

all thy work," is amplified, generalised, in Joseph Smith to, " Thou shalt not be idle," under pain of not " having food or garments." No work, no food or cloths—that is according to the law of compensation.

One of the noteworthy things about the modern version of the Ten Commandments lies in what is said about children and parents. The relation between parent and child is one of obligation **on both sides.** There used to be, in the " National Reader " of fifty years ago, a story of a boy who was brought to the gallows for his crimes, and, when he was granted a last wish to see his mother, he made out to kiss her but instead bit off her ear! He explained that, if she had corrected him when he committed his first theft, he would not now be where he was. The revision is in the spirit. **One honours parents if they deserve honour.** Here the Sixth Commandment demands a double duty. There is an implication in the last phrase (in the new version), that children, in view of the " claims " they have on the parents " until they are of age," should be subject to their parents during those years.

Noteworthy, too, even striking, is the addendum to the ancient Commandment about adultery. In addition to a prohibition and a call to repentance (which, again, means a forsaking), there is suggested a psychological means of avoiding sexual sins in the first place. It is to put one's mind on one's wife. The way to avoid one thing is to put the mind on another thing. As long as the husband **loves** his wife, the danger of straying into a forbidden path is minimised. It is when the mind is taken off the wife that trouble comes. Our Saviour's statement of the relation between thought and lust appears here in modified form. Who " looks on a woman to lust after her " " shall deny the faith—if he repents not." It is a matter of cause and effect. The Spirit leaves him.

Finally, covetousness in the old turns into charity in the new. Here again the negative becomes positive. In the new regime one must " learn to give " rather than always be on the look-out to acquire this world's goods. " Remember the poor." People are not always poor because they are " improvident." Joseph Smith was poor, but he was not " improvident." He was poor beacuse his mind was so occupied with " better " things (this word is quoted from a revelation, 25) that he had no time for making money. No doubt if he had set his heart and mind on acquiring worldly wealth, he might have been well-to-do. So here. One must " consecrate " one's " properties "—which means, apparently, to hold them in readiness for service.

If all of this is not a bringing of the Ten Commandments up to date, then what is it? They are declared to be in effect to-day as anciently, to be as necessary now as in the time of Moses. And they are rewritten in the Christian spirit and in agreement with the essential principles of educational psychology.

But what of " morale," which, the dictionary says, concerns itself with such qualities as courage, confidence, zeal and rights?

The view of the distinguished author of the article mentioned above boils down to this, that we must look to the way in which we spend our leisure time and our money. We are something more than producers and consumers. Less time in darkened show-houses, in taverns and dance halls, less time in being " protected " from disease more to building up " resistance " to disease, more time in playing games ourselves rather than in watching other people play—this is what he would do to establish better morale. Instead of the acquired trait of " adjustment," on which we are always harping, we would substitute the quality of " mastery," which is instinctive. He would have men go back to the primitive characteristics—characteristics of the pioneer—of struggle, pursuit, initiative, command, resourcefulness, spontaneousness, and the creative impulse. The problem of the future, he believes, may turn upon the proper use of leisure time. Along this line he would make a new Ten Commandments.

With this view, up to a given point, Joseph Smith would probably agree. But there would be a sharp difference at this point. The Prophet would go back of " morals," back of " morale," and probe around for motives, instigation. One may " struggle "

to make ends meet, " pursue " women instead of truth, " initiate " new ways of robbing people, " command " a gang of thugs, exercise " resourcefulness " in escaping the law, become " spontaneous " in evil. It is necessary to have something besides these qualities, something underneath and behind them. And this, Joseph Smith supplies.

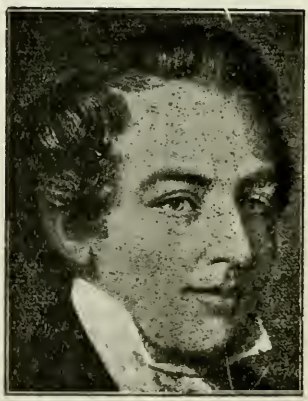
For one thing, he would take the emphasis off the economic, the political, even the social, and place it upon the individual in his relation to God and to other men. Man was his theme, man physical, man intellectual, man social, man political—but always man, a word which he hoped some day to spell with a capital letter; only then, Man would be a God. This, from one angle, was where Jesus put the main emphasis. Look to the individual, and society will take care of itself. The corrective must be applied to man.

But that corrective, guiding force, for another thing, the modern prophet found in the Holy Spirit. Every man was to become, might become, a prophet and seer in time. " The testimony of Jesus is the spirit of prophecy." Once he told Amasa Lyman, as the two walked arm-in-arm on a street in Nauvoo, " You can become even as I am." That is to say, a prophet and seer. This would be achieved through immediate contact with the Spirit of God, the Spirit of which Jesus spoke: " When he, the Spirit of truth is come, he will guide you into all truth . . . . and he will show you things to come."

Joseph Smith laid great store on this divine guidance. After his death he is said to have appeared on several occasions to Brigham Young and to Wilford Woodruff. To each of them he gave this message, which he repeated: " Tell the brethren to keep the Spirit of God, and they will be all right!"

These two conceptions—the dignity and preciousness of the human personality and the continued possession of the Holy Spirit—were to be the means by which the Ten Commandments were to be realised in men and women. It was these ideas that made the Orson Pratts go to the ends of the earth, mostly on foot and without purse and scrip, to carry the message of the gospel to others; the John Tanners to count wealth as nothing in comparison with Faith, Justice, Righteousness; that made the David W. Patton's look upon suffering and death as an incident in the long stretch of a man's life. And so it will always be—unless man loses the power to tell right from wrong.

INSTRUCTOR



NEVERTHELESS, THROUGH YOU SHALL THE ORACLES BE GIVEN TO ANOTHER; YEA EVEN UNTO THE CHURCH.

THE LORD TO JOSEPH SMITH, MARCH 5th, 1833

TALKS TO YOUTH

Dr. Bennion discusses

LIFE

IF a seed is not planted in the good earth it gradually shrivels up, dries out and loses its life-producing forces. Plant this same seed, while it is still fresh and full of life, into rich soil; keep the soil watered, cultivated, free of weeds; let nothing come between it and the warmth of the sun, and the seed sprouts, pushes itself upward through the earth's crust to the light of day to blossom, to bud, to come into full bloom, and even to reproduce itself many times.

In many ways life resembles a seed. If one lives unto himself thinking of nothing but his own looks, appearance, convenience, comfort, or even worth, character, and happiness, he, too, withers and shrivels up in personality and soul. And he concentrates on one little self and the experience of a single life, his life dries up like the meat in a walnut shell. On the other hand, if a man will plant his life in deeper and richer soil than that of his own restricted self, his life, too, will grow into something beautiful and fruitful.

Jesus stated this truth in the following way: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." Yet, if he will forget his own happiness and work for the happiness of others, he will find his own.

"HEAVEN AND HELL"

This principle is illustrated in one of the many stories told about heaven and hell.

"A man died and went to heaven. Before entering, he asked St. Peter if he couldn't see what hell was like so that he might know for certain whether or not he really wanted to go to heaven. So St. Peter led him down to hell. There he saw every kind of poverty and misery that he had ever heard of, or had ever seen. Men and boys were lying miserable in the unclean, hot filth that surrounded them everywhere. Their eyes were hollow, and their cheeks were gaunt; it was obvious that they were all close to starvation. Soon the doors to a great hall were opened, and the man beheld one of the most gorgeous feasts that he had ever seen prepared. Every person, though, as he went through the door, had a three-foot fork tied to his arm. Then they all sat down to this magnificent feast. Each individual filled his fork with the luscious food and tried to eat. Each worked and struggled, but his efforts only exhausted him, and all went forth hungrier than they had come in.

"Then the man was led back to heaven. Here everything was just as he had thought heaven would be. There were healthy, vigorous children. Everybody was busy and happy. No one appeared hungry. Everywhere things were neat and clean. Doors were opened to a great hall and he walked into it to see a great table laden with luscious food just as the one he had seen in hell. People came in, and as they passed through the door, they, too, had three-foot forks tied to their arms. But when these people sat down to dine, they didn't try to feed themslves, but fed their neighbours across the table, and in this way, heaven differed from hell."

People who try always to feed themselves only are often in a state of torment and emptiness not unlike the condition in hell. Those persons who will feed others, who will plant their lives in the good ground of service to God and their fellowmen, will taste of heaven on earth.

Dr. Lowell L. Bennion in "To-day and To-morrow."

This is part of a letter that was written by Elder Hyrum J. Smith, serving in the U.S. Forces, from "Somewhere in France." It demonstrates that the boys are keeping the Faith and that constant prayers for their spiritual welfare are answered. It demonstrates that "something" in Mormonism that holds a man, that grips him and propels him along that "straight and narrow" when conditions seem to make it almost impossible. There's only one thing to be said for it, men, and that is "**GOOD WORK! CARRY ON!**

FORCES'

FROM the letters that come from home the question seems to be asked time and time again, "How are the boys overseas keeping their faith in the gospel?" If you could sit with us, "somewhere in France" some Sunday you would soon know that the Church moves on even though regular organisations of the Church are not available.

If you could have been with us on one of our past Sundays or with us next Sunday you would find the type of spirit that has always been attributed to the Mormon missionary out in the field. You would find that your ex-missionary or the boy that you hoped might go on a mission but could not because he had to go to war, is still a missionary interested in spreading the gospel both by words and actions.

Our numbers are small, but you would have found us last Sunday in a cold room which was used as a conference room by one of the branches of the army. The place doesn't make any difference though, as you will find these meetings being held under a tree, in a tent, or as was the case in England, in a camp chapel. In all of these places the spirit is the same as you will find at a missionary meeting and the testimonies ring just as true. You will find the spirit of brotherhood brought together in a manner that would please those at home. The person in charge of the meeting may be a private or maybe a colonel. In our case the leader of the group is a T/5 and the organist is a sergeant. The one who takes charge of the sacrament is a Pfc. A lieutenant and a major might be the ones called on to offer the invocation and the benediction. The experiences of them all will be much the same.

You will find a great deal of thought given to questions that would be answered automatically at home. One brother asked: "Have I got anything for which to be thankful?" You could see the seriousness of the question as the various members thought about an answer. Elder Ben Call of Garland, who is a T/5 in the army, stood to his feet and started to talk:

"Brethren, I often ask myself that question. When I think of what my life might be like if it were not for the war and that evil thought comes—why be thankful for anything. Then I think of the people that the Lord has favoured. They have been people who have had hardships and have overcome them. Then I know that I have a lot for which to be thankful. I am thankful that I have life. I am thankful that I have obstacles to overcome. I am thankful that I have a Father in Heaven who I can turn to with my troubles. I am thankful that I have powerful obstacles to overcome because if I do I know that the Lord will bless me."

Another incident was told by Elder Joseph R. Smith of Provo, who is a major in the Medical Corps. His story was somewhat like this:

"When I told my colonel this morning that I was going to Church he asked me who my chaplain was. I told him that we didn't have any. He looked surprised and asked, 'Who conducts your services?' The answer was, 'we do.' He then added, 'I am sure that the colonel would be very much pleased if he had been here to-day

PAGES

and could have seen the faith and the knowledge that you brethren have manifest."

And so the story goes, people are always surprised that a few "Mormons" can get together and have a meeting as inspiring as in the home ward, or even a conference, though the numbers are lacking. We find that the Lord makes up the difference. Those of us who have been on missions marvel how these military meetings are so much like the conferences we used to hold as missionaries.

Yes, tell the folks at home that faith is still strong and it has not been weakened by the horrors of war, but the missionary spirit still prevails. Our numbers are small but we find constant inspiration in mingling with each other.

We are grateful for the privilege of meeting together. We ask the Lord to bless our parents for teaching us in the way that enables us to meet together in this fashion. When the war is ended, and we hope it is soon, we shall be able to look upon our meetings "Somewhere

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The Dreams Ahead

What would we do in this world of ours,
Were it not for the dreams ahead?
For thorns are mixed with blooming flowers,
No matter where we tread.

Each of us has his golden goal,
Stretching far into the years,
Ever he climbs with a hopeful soul
With alternate smiles and tears.

The dreams ahead are what hold him up
Through the storms of ceaseless fight,
When his lips are pressed to the wormwood cup
And clouds shut out the light.

To some it's a dream of high estate,
To some it's a dream of wealth;
To some it's a dream of a truce with Fate,
In a constant search for health.

To some it's a dream of home and wife;
Some dream of a crown above.
The dreams ahead are what make each life;
The dreams—and faith—and love.

EDWIN C. LESTER.

★ ★ ★

S/Sergeant Merle L. Fairbourn writes: "Each month I receive the 'Star' and read its contents with interest and gratitude. It has played a major role in keeping me in contact with the Church of Jesus Christ of Latter-day Saints these months since I came to France and this country. To all who are associated with its publication, I extend my sincere thanks and congratulations for the fine job you are doing."

CIRCULATION WISHES TO REMIND YOU MEN IN THE FORCES THAT IF YOU WANT THE "STAR" TO KEEP UP WITH YOU, YOU MUST LET THEM KNOW OF YOUR MOVES. WE HAVE A GREAT DEAL RETURNED MARKED "NOT AT THIS ADDRESS." HELP US OUT ON THIS, PLEASE, MEN. THANKS.

FOR THE YOUNG FOLK

THE GOSPEL ALPHABET

(continued from last month)

M is for MORMON

Prophet, who gave his name
To the record of his people,
Who from Jerusalem came.

N is for NEPHITES

These people were called so.
They settled in America
Centuries ago.

O is for ORGANISATION

Our Church has the best.
For promulgating its great work,
It stands 'gainst every test.

P is for PATRIARCH

Inspired of the Lord;
Pronounces blessings on our heads,
According to God's word.

Q is for QUESTIONS

Always rising in our minds.
Let's ask them of our teachers,
The answers they can find.

R is for REPENTANCE

Principle number TWO
Of the Gospel unfolding,
Through this Alphabet, to you.

(More next month)

Story:

AN EMPIRE BUILDER

It is always an anxious time for a country when a very young King comes to the throne, and it was especially so in olden times, before Parliaments were even thought of. The King about whom we are going to think this month was only sixteen years of age when he was crowned. His father had been a good King, and the new monarch followed carefully in his father's steps.

He had a wise guide in the person of a priest who loved God and used his influence over the young King for his good.

When he grew older he determined to protect the city he loved from the attacks of its enemies. He built high towers by the gates and wherever the wall turned, so that no enemy could surprise the city guards. He was very fond of farming, and remembering the dumb cattle, who must have been very thirsty in that hot country, he dug wells for them on the hillsides and plains so that water might easily be carried to them. He employed gardeners and vine-dressers on the mountains and in the fruitful fields, so that everywhere there was order and beauty.

He went out to fight his enemies, stormed their cities, and once again gained possession of an important port which had been taken from his father. He had a corp of engineers who invented huge slings that shot arrows and great stones from the battlements and towers. His fame spread far and wide.

Then, in the midst of all his splendour and success, a sad misfortune befell to him. He was smitten with leprosy, a dreadful disease of the Eastern lands. You remember how the Saviour cured many of these poor people. For all his goodness and power, because he persisted in certain practices he was afflicted. Do you know who this King was? You can read about him in the Books of the Chronicles of the Kings of Judah in the Bible. **Remember** that it is faithfulness to the things of the Spirit that counts with the Lord.

Poetry:

THE ZEBRA

The Zebra is a dandy,
  The Zebra knows it, too;
His little feet are quite as neat
  As a pretty lady's shoe.

His coat is like cream-candy
  With humbug stripes of black;
It's much admired everywhere,
  Which makes him far to proud to bear
A rider on his back.

He kicks his heels and gallops
  And feels as gay, no doubt,
As the gold and scarlet horses
  Upon a roundabout.

The scientists will tell you
  The Zebra's coat was made
To hide him from his enemies
  In the sunlight and the shade.

I think God made the Zebra upon a holiday,
  When the earth was green and the sky was blue,
And the flowers danced and the waves danced, too,
  And the birds all sang and the earth was new
And all of nature was gay.

THREE SURPRISES

March, 1915, saw the inauguration in the Church of Jesus Christ of Latter-day Saints of the Girls' Bee-Hive Association, sister organisation to the Scouts.

Its symbolism is taken from Maurice Maeterlinck's "Life of the Bee," a poetic version of the life and experiences of the honey bee. The Spirit of the Hive is typified in the slogan:

Have Faith
Seek Knowledge
Safeguard Health
Honour Womanhood
Understand Beauty
Know Work
Love Truth
Taste the Sweetness of Service
Feel Joy

This induces ambition and initiative in the girl members, directing their enthusiasm into Building Purpose, epitomised thus:

As bees bring to their building
Obedient and purposeful service,
So into the Hive of Life,
I enter to do my part.
Faith I have from my fathers,
Faith to move me to action.
Health I hold in my keeping;
Health to guard and to cherish,
That life may come to my children,
Pure and in limitless power.

There is tremendous room for growth in this work in the British Mission. It is a worthy work and the following story gives a little idea of what has been done and what is being done.

"IT'S no good, President Dakin, I can't stand them any longer. Either I'll tell those three girls to get out or you will have to find a new Bee-Keeper." Thus spoke Nancy May, twenty-three-years-old Bee-Keeper of the Honey Bee Swarm for the past three months.

The Branch President merely said: "You asked those girls to come, you cannot turn them away."

"But I never thought when I went out tracting for Bee-Hive girls that this would be the result. For six weeks those girls have attended and for six weeks we have not been able to accomplish anything," answered Nancy.

She paused as she thought how hopefully she and Rintha Naylon, Assistant Bee-Keeper, had set out to tract the neighbourhood and their bitter disappointment when the only result was the appearance of three girls from the slum quarter of the city.

"You must be patient, things will be better after a while," said President Dakin.

Nancy quickly returned:

"We were far better off with just our swarm of four girls. If the other girls would only improve, but they don't. They are just rude and noisy and without a vestige of refinement. All they do is to laugh and giggle and hit one another throughout the meetings. And what is worse, they are influencing Beth, Margery and Ann."

Tears came to her eyes as she thought of her repeated efforts to restore order in these meetings, which had only resulted in an outburst of temper from Florence Bates and loud laughter from the other two girls—Violet Bennon and Ruth Layson.

"Still, you cannot turn they away, Nancy. If you do you will probably embitter them towards the Gospel forever. They are your responsibility. Remember, 'Inasmuch as you have done it unto one of the least of these thy brethren, ye have done it unto Me.'"

"But what can I do?" asked Nancy. "They do not take the slightest notice of me."

"Go home and pray about it. The Lord will show you a way to reach their hearts if you will do your part."

As Nancy and Rintha walked home that night they talked of what they could do, but no worthwhile idea came to them. When Nancy went to bed, she prayed that she might receive wisdom to deal with the girls and that she might have strength to endure to the end. When she arose next morning the first thought that came to her was: Why don't I ask mother for her advice? While having her breakfast before going to work, she told her mother all that had happened and asked her what she could do. After thinking for a little while, her mother said:

"Why not invite those three girls here to supper on Saturday? You can probably get nearer to them here and we will find some way of making them realise what joy can be had through the Bee-Hive work."

* * *

SATURDAY morning Nancy was up early making preparations for the evening before going to work. At six-thirty p.m. Ruth, Violet and Florence arrived. As they looked round the spotlessly clean room they suddenly became aware of their untidy clothes and dirty shoes. Nancy, however, did not give them long to think of themselves. Taking them upstairs to take off their outdoor clothes, she said:

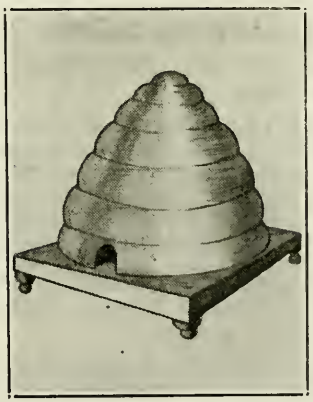
"I do hope that we will have an enjoyable time together, girls. It was certainly good of you to come."

"We don't often get invited out anywhere. We were glad to come," said Violet.

As Nancy opened her bedroom there was a chorus of "Oh!"

"Isn't it pretty!" said Ruth. "Must have cost a lot of money. Look at those lovely curtains. Don't they look expensive!"

"Oh, they were quite cheap!" said



Nancy. "I bought the muslin at a sale, and the blue ribbon, too."

"Look at this blue cover on the bed, will you?" said Violet. "And the—what are they—snowdrops worked on it? You didn't do that, did you?"

"Guilty again," said Nancy. "It's just made of blue sateen and I worked the snowdrops on because they are what I chose for my Bee-Hive Symbol. They symbolise Hope."

"How did you get everything to match?" asked Florence. Oh, look at this —what do you call it?"

"That's a Duchesse Set. I crocheted that and saved a piece of my blue sateen for a background for it. That's why it looks so nice. I managed to get everything to match because I did everything in here myself."

"But the door and this chair and this stuff on the walls, it matches as well," said Florence. You couldn't a-done that yourself."

"But I did," said Nancy, "and it cost very little. This was just an old wooden chair and I bought some white paint and painted it myself. This door I did, too, and then lined the bordered panels with the blue paint. Doing the walls was the hardest part of all. But as you see, it was worth all the trouble."

"I'd never have thought of doing such a thing," said Ruth.

"I wouldn't, either," said Nancy, "if it had not been for the Bee-Hive."

"Bee-Hive—what do you mean?" questioned Violet.

"Why, I learned to do this through the Bee-Hive. I gained quite a few seals toward rank through doing it. That's the best of Bee-Hive. You not only learn how to do things, but you get awards for doing them. It makes one ambitious."

"We did not know that you learned things like this in Bee-Hive. It must be interesting," said Ruth.

"Well, girls, let's go down and see my little garden box," laughed Nancy.

"What's that?" asked Ruth, as they walked downstairs.

"You come and see."

As they walked outside the back door, Mrs. May came in and Nancy introduced her to the girls. After she had gone inside they all remarked on how nice she was and how sweet she looked. Nancy said:

"She is the sweetest little mother in the world."

The yard at the back of the house was very small and was neatly tiled. It was clearly impossible to grow anything there, and so Nancy had made what she called a garden box.

"Those flowers, aren't they beautiful!" exclaimed Ruth. "I just love pansies."

"You do have some good ideas," said Florence. "I suppose you're going to tell us that you learned to do this in the Bee-Hive."

"Well, as a matter of fact, I did. I was always sorry not to have a garden, for I love flowers. Then one day at Bee-Hive we were told that if we had no garden we could still have flowers, and this is the result." As she spoke she picked some of the pansies and formed a buttonhole for each girl. "Pansies are for thoughts, girls," Nancy went on, "so when you look at these to-morrow remember I am thinking of you."

They walked back into the house and Nancy called to her mother, saying that they were ready for tea now. She took the girls into the front-room and told them to make themselves at home while she made some postum for them. The table was nicely laid with a little vase of pansies in the centre. As the girls looked around, they thought of the difference between their homes and this. Yet these people, too, were poor.

Suddenly Florence said:

"You know, I feel mean. There must be something in that Bee-Hive and in that religion to make these people so nice and clean. I'm going to say I'm sorry."

"Me, too," said Violet.

"And me," echoed Ruth. "I thought it was a huge joke to go and spoil their meeting; I didn't know they learned things like this. I'm going to try and learn in the future. Maybe she will tell us to-night all about it if we ask."

Just then Nancy and her mother came in and they kept up a merry chatter throughout the meal, despite such minor accidents as Ruth upsetting her postum on the clean cloth and Florence knocking the cake on the floor. The girls were

quick to notice the polite way their hostesses behaved at the table, and in their own minds compared it with the way they were used to in their own homes.

After supper was over, Violet said:

"I wish you would tell us more about Bee-Hive." Then, with a shame-faced look, she went on: "We would all like to say we are sorry for what we have done. We will try to do better if you will help us."

Nancy's mother quietly left the room, feeling that Nancy would be better able to talk to them alone. After she had gone, Nancy explained all about the different things to be learned in this class. She told them that the purpose of the organisation was to perfect womanhood. She also explained what fun they could have on picnics, at socials, and especially at Swarm Days when they showed others what they had learned.

As the girls went home they discussed all the things they were going to do to make themselves successful Bee-Hive girls. And Nancy knelt down in humility and thanked her Heavenly Father for all that had happened.

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THERE is a feeling of joy and expectancy in the air. Sixty people are sitting quietly in the hall where twelve months before Bee-Keeper Nancy May had stood asking her Branch President for her release. The hall is decorated in blue, brown and gold —the Bee-Hive colours. It is the Swarm Day of the Honey Bee Swarm.

Now the curtain is drawn and the Bee-Hive Girls appear in Bee-Hive formation and sing one of their songs—The Call of Womanhood. The Swarm has grown. There are ten girls now instead of the original four. The first item on the programme is a short play called "The Spirit of the Hive." A smart, sweet-looking girl now steps forward and recites a poem composed by herself. Looking on the programme, one sees that it is Florence Bates.

The first-aid contest is won by Violet Bennon. After this, there is an interval for refreshments, which are served to everyone by the Bee-Hive girls who have prepared them. A talk on, "What the Bee-Hive Has Done for Me" is given by Ann Geddes. The Bee-Hive girls now put on another play called "Feel Joy." This was composed by Rintha Naylon, who someday hopes to be a playwright. Beth Hogan tells of one of nature's wonders, and she holds the interest of everyone in the audience. The girls then do exercises under the direction of their Bee-Keeper. Finally, Sister May presents the girls with their awards. She tells the audience what the girls have done to earn these awards, nor does she forget to explain that it is Ruth Layson who is responsible for the decorations in the hall and that she also painted the Bee-Hive with the Queen Bee over the top.

Everyone lingers after it is over. All express their appreciation of what has taken place. And later the Bee-Hive girls are dancing round their Bee-Keeper.

"Sixty people were here," said Ann. "Can you believe it?"

"Yes, and my mother came," said Violet. "It is the first time she has been here, but she said she would come tonight. There must be something in it."

"I think I am the happiest one of all," said Ruth. "In two weeks' time my mother and dad and I are to be baptised. It is all through the Bee-Hive and you, Sister May."

"I, too, am happy," said Florence, "for Jane and I can be baptised in six months if we still wish to be. I can never thank you enough, Sister May, for all you have done. If you had not invited us to your home in the first place, we would probably never have been interested."

"Thank you all so much, girls," said Nancy. "We must not forget to thank Rintha, too, for she has always been ready to help and support me, but most of all, we must thank our Heavenly Father. You have all grown in grace and intelligence and I feel that the Lord is pleased with you."

BRITISH MISSION

Prefatory note:

On bended knee I thee implore,
Please print it all,
Not less nor more.

Thus was I addressed at the conclusion of an imposing list of activities submitted for publication by a live "Star" reporter, whom I hasten to congratulate. I would like it to be known that those responsible for the "Star" fully realise how much these notes of your "doings" are appreciated by you all, and how eagerly you look forward to them each month. I would point out that, given correct data and proper facts, we are always glad to print notices of all you are doing. After all, here is the indication of life (or lack of it) in the Mission, and no one is more pleased than the Mission leaders to know that "things are moving." But, may we urge you, get it **right**, and don't forget to put in the **necessary** details.

Dear Fellow Workers,
May we ask,
Please, please relieve our arduous task,
By giving correctly figures and facts,
By not expecting **all** your acts
To be reported word for word.
Remember,
What's written is not **always as heard**.

ASSOCIATE EDITOR.

NEWCASTLE. — Reports from this district indicate progress with a capital "P" 1945 has been "earmarked" to be a "great year" for the Saints there. All branches are to adopt a Project for the year. Sunderland, for example, intends to make attendance at Auxiliary meetings equal to those at Sacrament meetings.

A Christmas Party was held in all branches, all very enjoyable occasions, that held in South Shields being particularly successful. On Christmas Eve members of the district gathered at the District "Capital," West Hartlepool, for a Christmas Convention. During a day of fine services two plays were presented, viz., "Scenes from Church History" by Elder F. W. Oates, and a Nativity Play by District President S. Short.

As a result of their highly successful Sale of Work, West Hartlepool were able to undertake many improvements to their building, not the least being the addition of a fine grand piano and a pipe organ. A special service was held on January 28th to dedicate the organ for service to the Church. Sister Eda Longbone of the Mission office staff was present at this service and commended the branch for its achievements. Good work, Newcastle!

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LIVERPOOL. — In addition to regular visits to members made by Relief Society members of the Liverpool Branch, sisters have continued their visits to wounded men in Broadgreen Hospital, entertaining them and distributing fruit. On November 10th last year a surprise party was given to one of these men on the occasion of his 21st birthday. A birthday cake was made and presented by the sisters.

LEEDS.—In honour of Brother and Sister Nielson, who are leaving this country shortly for Canada, a social was held in the Leeds Branch Hall, Saturday, February 3rd. Relief Society sisters served a tea, and an enjoyable time was spent in games and socialibility. Branch President Brother G. Camm presented the couple with a parting gift from the members.

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SOUTH LONDON.—Scout work is moving on apace in Gravesend. On January 27th the scouts there, under the direction of Scout Master Victor L. Palmer, entertained members and friends in a concert evening. Solos, recitations, sketches and film shows made up an excellent programme, and games and fun were enjoyed by all. Refreshments were served by the Relief Society Sisters of the branch. A sum of £2 15s. was raised for the Troop Flag Fund. Fine Work! Scouting builds fine men! Our country needs them!

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BIRMINGHAM.—Eileen Ashford was crowned Queen at Birmingham District Gold and Green Ball, held on January 27th. Representing Kingstanding Bee-Hive Group, she was crowned by the Presidents of the Mission M.I.A. Boards and led a Grand March following the ceremony. Some 150 people, including many American brethren in the Forces, danced the evening away all too quickly to the excellent music of Billy Mac and his "Farcroftians," the whole affair being ably conducted by M. C. Alvin L. Gittins. Good, Birmingham! Keep those M.I.A. Standards flying top mast!

Sparkbrook Branch held their New Year Sunday School Party on January 20th, under the direction of Elder William L. Buchanan. A book was presented to each child, while all were entertained with games and music.

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SHEFFIELD.—Elder Frank Smith, now in London to take up work with the Genealogical Office, was realeassd from his position as Branch President of the Doncaster Branch on February 4th. A hearty vote of thanks was accorded to him, with his counsellors, for their work to that date. The new Presidency, sustained at the same time, is as follows: Branch President, Elder Ralph Burton; Ist Counsellor, Elder David Smith; 2nd Counsellor, Elder Herbert Mottishaw and Branch Clerk, Sister Thelma Mottishaw.

The Branch M.I.A. was also organised thus: President, Elder Ralph Burton; Ist Counsellor, Elder Herbert Mottishaw; 2nd Counsellor, Miss Vera Faulding; Secretary, Sister Peggy Card. Sister Molly Smith was released from the position as Secretary of the Relief Society and Sister Jean Burton sustained in her place.

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PERSONALS

BIRTHS AND BLESSINGS

WIGGLESWORTH.—A son was born to Sister and Mr. Edward Wigglesworth on February 5th, 1945, at Bramley, Nr. Leeds.

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RUNACRES. — On Sunday, February 4th, the infant son of Brother and Sister William Runacres was blessed by Branch President Sidney Coleby and given the names of Paul Raymond.

DEATHS

McGOWAN.—At the age of sixty-six years, Sister Catherine L. McGowan of the Glasgow Branch, passed away in Glasgow. She was a faithful member of the Church; the wife of Elder Andrew B. McGowan, former Scottish District President. The funeral service was conducted by Elder Robert McQueen and Elder Ralph Belnap (U.S. Navy), dedicated the grave.

THOMPSON.—The death occurred on January 4th of Elder George W. Thompson, a faithful member and inspiring leader in the Sheffield District since his baptism forty-five years ago. He was sixty-nine years of age. The interment took place at Arksey Cemetery and Doncaster Branch President Frank Smith dedicated the grave.

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ELKS.—Sister Louisa A. Elks passed away on January 25th at the age of eighty-one years. Sister Elks' faith and testimony of the Gospel were unrivalled in the Doncaster Branch. The funeral service was conducted by Elder Alvin I'Anson Holton and Elder Ralph Burton dedicated the grave.

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JANUARY 13th marked a double red-letter-day in the lives of Brother and Sister Laycock of Pudsey Branch, insomuch as they celebrated the engagement of their eldest son, Elder Harry Laycock (serving in the R.A.F.), to Miss Beryl Walker, only daughter of Mr. and Mrs. Walker of Cranleigh Gardens, Luton, and their own Silver Wedding Anniversary. Congratulations all! Elder Harry Laycock served a fulltime Mission here in the early part of the war.

★ MANY THANKS FOR PROMPT AND PLENTIFUL RESPONSE TO REQUEST FOR BACK NUMBERS OF "STARS." MISSION FILES ARE NOW COMPLETE. ★

FOLLOWING OUT A POLICY SUGGESTED BY THE M.I.A. BOARDS AND SUPPORTED BY PRESIDENT BROWN, HEADS OF MISSION AUXILIARY BOARDS MET IN BIRMINGHAM ON JANUARY 28th TO DISCUSS PLANS FOR GREATER CO-ORDINATION IN THE WORK BETWEEN AUXILIARY ORGANISATIONS. AN EXCELLENT SPIRIT PREVAILED AND ALL FELT THAT A GREAT FORWARD MOVEMENT HAD BEEN INAUGURATED.

SUBSCRIPTIONS!

If you change your address, please inform circulation—or the Postal Authorities. We are having "Stars" returned "unknown." If you have not moved and have not received the "Star," maybe our records are wrong. Write immediately and we will check.

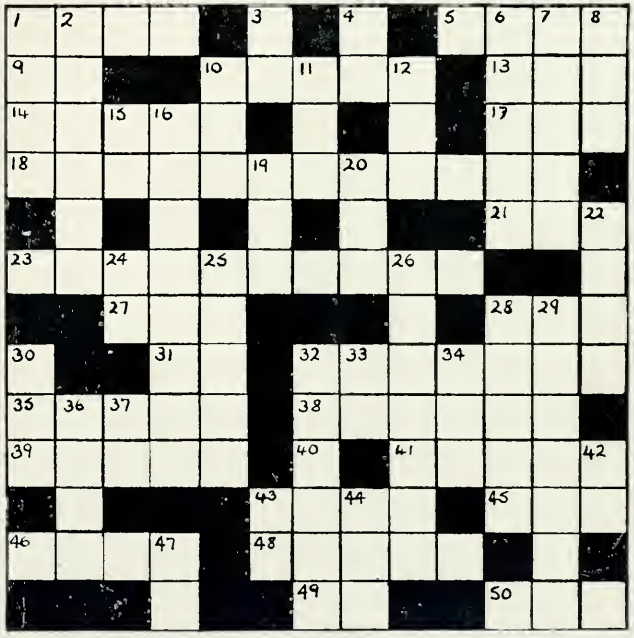
FOR YOUR AMUSEMENT AND EDIFICATION THE "STAR" PRESENTS A CROSSWORD

CLUES—Across

1 This answer is in Proverbs 15:1.
5 According to the 7th Chap. Genesis he lived in an ark forty days.
9 Alternatively.
10 23, 32 and 46 and 48 Sum and Substance of our Gospel.
13 Mutual Association, but certainly Improvement attached to this.
14 Jesus advised His disciples against this word. (See Matthew 23).
17 Certain of the fish caught in a parable the Saviour taught were this. (See Matthew 13:48).
18 Of the Church.
21 Important at football match.
23 See 10 across.
27 Activity.
28 Average rate.
31 Thing spoken about.
32 See 10 across.
35 Here the Nazis stand or fall.
38 Thinks.
39 Throes.
41 Aquatic mammal.
43 Through this Russians learn much.
45 French area measurement.
46 and 48 See 10 across.
49 —— Deum.
50 Employ.

CLUES—Down

1 Describes the degree of fear the shepherds suffered on the first Christmas Eve.
2 "Speak truth, O — whate'er thy tongue" (L.D.S. Hymns).
3 Tonic sol-fa note —or French might help.
4 Towards.
6 Well - known name in our Church.
7 You may find it necessary to do this before you solve this puzzle.
8 Paul was described thus. (See Acts 24).
10 Exclamation of impatience.
11 This place, if you know your French.
12 Not belonging to you, or them, or her.
15 Pre meridian of time
16 Christ's hands were this.
19 Not to stand.
20 Female name.
22 Better this than freezing.
24 Father.
25 Could mean money.
26 When used with 25 down means a lot
28 Picture or Sculpture of Virgin or Christ.
29 Affirms.
30 They have done much during this War.
33 Purchased.
34 Describes No. important to U.S. Army men.
36 Head aura.
37 When a man is this, he might score a century.
42 Used in business letters.
43 Two-thirds of a pig.
44 This man's writing's make your flesh creep.
47 Good luck to — (as a countryman might say it).



THE ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-Day Saints

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ. (2) Repentance. (3) Baptism by immersion for the remission of sins. (4) Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organisation that existed in the Primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

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